

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

BEHIND AND BEFORE.

One thing I do; the things behind forgetting
And reaching forward to the things before,
Unto the goal, the prize of God's high calling,
Onward I press,—said that great soul of yore.

And in the heart, like strains of martial music,
Echo the words of courage, trust and cheer,
The while we stand, half hoping, half regretting,
Between the coming and the parting year.

Behind are joys, fair hopes that found fulfilment,
Sweet human fellowships, and many a gain;
Unanswered prayers, burdens of loss and sorrow,
Faces that look no more in ours again.

Before are opportunity and promise,
Fairer fulfillments than the past could know;
New growths of soul, new leadings of the Spirit,
And all the glad surprises God will show.

All we have done, or nobly failed in doing,
All we have been, or bravely striven to be,
Counts for our gain, within us still surviving,
As power and larger possibility.

All, all shall count; the mingled joy and sorrow
To force of finer being rise at last:
From the crude ores in trial's furnace smelted
The image of the perfect life is cast.

'Onward I press, the things behind forgetting
And reaching forward to the things before:
Ring the brave words like strains of martial music
As we pass through the New Year's open door.

F. L. Hosmer.

THE *Poet-Lore* for December, among other interesting material contains a short introduction to Robert Browning's drama entitled "Luria," which contains interesting hints of the power of Italy over that poet, and the large place which that sunny clime has in his still sunnier pages.

IN the second paragraph of the article entitled Self-Reliance and Public Opinion published in UNITY (Dec. 21), the types were made to say: "It is not most likely to be the one?" instead of "Is it not most likely to be the one?" conveying the idea just opposite to the one written.

WHO is the Liberal Christian? He who is not illiberal. It is not a question of doctrine but a question of sympathies. It is not the one who does not believe in the trinity, but the man who does believe that the Infinite God is somehow interwoven with the life of finite man and lives worthy of this high faith.

IS IT not true that this age with St. Augustine should seek the miracles of divine power in the works of nature,—the wonders of its ever recurring changes, and in the regular course of divine Providence? Philosophically speaking, a miracle-working God is neither infinite or omniscient, for he is outside the infinite universe, correcting, changing, surprising, defeating the order which he himself has established.

WHEN will religion get the benefit of the thought that the great *lives* gave rise to the miracle stories, of ancient records, rather than that the great lives needed these miraculous trappings in order to give them the commanding power they deserved? How pervasive and universal will become the credentials of religion when the shifting sands of the supernatural are avoided and we build our churches on the more lasting foundations, the never-varying order of nature, the cumulative testimony of science.

A LAYMAN from over the Rockies while exhorting UNITY to stand fast and go forward, thus appeals to the higher conscience as well as the higher sense: "When we think of the hundreds of sects that are competing for about one-tenth of the people of this favored land, while nearly nine-tenths are making their way as best they can outside the churches, it seems a pitiable and narrow business. . . . Is it not time to give a thought to this immense majority, who in trying to be intellectually sincere are unable to give obedience to conventionality?"

PHILLIPS BROOKS in an address to the Evangelical Conference in Boston is reported in the New York *Tribune* preaching UNITY's gospel as follows: He "defined the term enthusiasm of humanity as meaning the recognition of the intrinsic nobility and divinity of human life. To err is not human; it is inhuman. Optimism, belief in the best, should actuate every believer in Christ. No Christian, certainly no Christian who is an American, can despair. No one will, if he recognizes in every child of Adam a child of God. We must not be infidels to man. The missionary who goes abroad with any thought of ridicule of the religious systems of the darkest nations of heathendom is not worthy of his calling. He should be simply a brother with more light, leading a brother with less light from the temple to the church. Every person is a child of God, and the man

who sees in baptism only a universal rite is still a long way off from the true idea of baptism, which is simply the recognizing of the man as a part of the brotherhood of God."

WE pass through an interesting bill of fare in the January number of the *Arena*, to be startled with an alarming climax in the final editorial note on "The Great Need of Ethical Culture," in which it is stated on official authority "that one person in every five who die annually in the great Christian city of London perish in the poorhouse, the hospital or the madhouse." Surely there is need of ethical culture, and we emphasize the *Arena's* call. "Let the principles of ethics be inculcated at the fireside, in the school, in the press and on the rostrum."

OWING to the deep shadows and sombre though heroic tones of Millais' Sower, all attempts at reproduction by the camera and the current etchings, so far as we have seen, give but imperfect hints of the magnificent power of this feature. But Santa Claus brought to the senior editor a charcoal copy from the hand of Miss Alice Kellogg, of this city, which is so abundantly satisfying that we deem it a duty to the public to speak of the triumph of this young artist, but recently returned from her studies in Paris. We wish Miss Kellogg might be kept busy in multiplying copies of this stirring commentary on the great parable of the great Master, and would that every minister of the UNITY household might have one of these copies over his study table to rebuke and to inspire.

THE death of Oliver Johnson, the anti-slavery agitator, closes the list, with the exception of the poet Whittier, of the heroic patriots who devoted their lives to one of the greatest reforms the world has ever profited by. Mr. Johnson died at the ripe age of eighty. He was born in Peachham, Vt., apprenticed to the *Watchman* at Montpelier when very young, went to Boston in 1831 and began the publication of the *Christian Soldier*. He was four years younger than Garrison, who founded the *Liberator* about the same time. The two men worked together in hearty companionship and love thirty years. They were prominent in the organization of the New England Anti-Slavery Society. Mr. Johnson went upon the public rostrum in defense of the cause he had espoused, and was mobbed once in Pennsylvania. As a journalist he was connected at different periods of his life with the *Independent*, the *Christian Union*, the *New York Tribune* and *Evening Post*. In 1880 he published a work on "William Lloyd Garrison and His Times."

THE *Argonaut*, of San Francisco, of a recent date, speaks of the Leland Stamford, Jr. University, now in progress of erection at Palo Alto, as the most magnificent seat of learning on the American continent when completed, "it being more munificently endowed than any college of Europe." In the course of the note the editor indulges in the following theological reflections:

"In this college dogmas will not be considered. Theories concerning man's fall, his redemption, and his future state will not be imposed upon the student's mind, nor will the student speculate concerning other mysteries than concerns his presence upon this earth. No terrors of fore-ordained torments in a future state will preoccupy minds sufficiently engaged in looking out for their physical

comforts, their moral well-being, and their intellectual enjoyments in this, the only life of which the human mind has any comprehension, any right to speculate concerning, or any possibility of knowledge. There are enough mysteries and miseries incident to this life, enough wants to supply, enough unfortunates to aid, to engage and occupy all human faculties if man's life is rounded off to its fullest possible limits. The superannuated, the supernatural, the superstitious speculations, will be left to the research of scholars in other fields of learning.

A MEMORIAL service for Prof. Allen was conducted at the Helena Valley Chapel Sunday before last, the appreciative words of Prof. Frankenburg being read by one of the members. The following sentences in that address we wish might find wings to travel far: "If you ask me what it was in Prof. Allen that so drew the hearts of men to him, I answer: First, character; second, character; third, character. I mean that something that is greater than mere learning, greater than kindness or sincerity or unselfishness, something that makes the *man* greater than any or all of his performances, an undemonstrable force, a power in reserve, latent, felt only in the man's presence, as though he had been born into the order of things; that something that makes a man a fact in the universe, 'an expression of the same laws that control the tides and the sun.' This that we call character is magnetic, is the law of gravity among souls. Only thus can we explain the influence of a Lincoln, a Channing, an Emerson or a Jesus of Nazareth. In his character lay the secret of Professor Allen's success as a teacher. It was not in his scholarship, however full, however accurate, that could excite only admiration and wonder; it was not in the felicity of his speech, for others had a more nimble tongue than he; nor was it in his unselfishness, his willingness to aid the students; these are qualities not uncommon among teachers everywhere—they beget gratitude. But that tenderness of regard, that reverent affection, that love akin to the love of man for woman which he inspired in every one who came under his instruction or influence, was due to character, to an inborn nobility of soul."

MISSIONARY WORK EAST AND WEST. THE DIFFERENCE OF EMPHASIS.

The general aim of Unitarian missionary work is everywhere the same. It is to acquaint men with our religious thought; it is to elevate and ennoble human life; it is finally to establish churches, as the most efficient institution which we know, both for advancing our thought and setting the higher standard of character.

But while our aim is one, our circumstances, to which we have to adjust our work, often differ. To make our meaning clear, compare the situation of an old and established church in New England with a pioneer church in a new State. The old church has missionary work or it has ceased to be a church. There are many persons in the community around it who need to be acquainted with its thought. There is much need of levelling upwards the social, political and moral life of its town. The old church presumably has some dim sense at least that the kingdom of God has not yet fully come.

What now is the problem to which, if this church wishes to do missionary work, it must address itself? In other words, who are the people to whom it will most readily appeal? They are largely persons of liberal "orthodox" opinions; they are still possessed with

many "orthodox" prejudices; they stand in fear of "radicalism," and are easily shocked by the ideas about the Bible and the human nature of Jesus, familiar to Unitarians. This is the character of a large proportion of the families among whom an old Unitarian church may win a larger hearing. Many of these families are precisely the material to weld into a church; they are rather thoughtful, serious and earnest.

Grant now that the problem is how best to win persons who, while they have leanings towards Unitarian thought, have not disengaged themselves from orthodox traditions; the tone, the emphasis, the method of discussion and preaching, the character of the selection of tracts used for distribution among them, will all naturally and properly be determined by the quality of our problem. We shall translate our thought into the simplest terms which will commend it to the persons in view. We shall not waste our breath in trying to vindicate the existence of God to men whose present difficulty is in understanding the Bible. We shall rightly emphasize the points wherein we and these half-orthodox neighbors agree, and shall avoid needlessly shocking their feelings and their prejudices. Our aim will be, as Mr. Jackson expresses it, to *establish a bridge* across the gulf that is between us, and certainly not to frighten them from trying to cross by exaggerating the width of the gap. This is precisely what many Unitarians are trying to do. Their hands are out towards the persons who are coming to us from the orthodox side. Their sympathies are with such persons, for the reason that they know more about this class than any other class whom we can reach. They go trout fishing, because trout, and not cod, are in their streams. If indeed those who adopt their methods and put their emphasis with a view towards the orthodox side are insincere, if they fail in frankness, if they use expressions untrue to their thoughts, they fall into sins to which men are everywhere liable. It still remains true that their business is, without sin or insincerity, to commend their thought to the persons whom they address, to win and persuade them, not to frighten and repel them.

Let us take now a different problem. It is of the new Western church. Its leaders are impressed with the multitude of the unchurched around it. Many have utterly broken with their inherited religious traditions; many are very skeptical about the validity of religion. And yet there is a restless sense that some institution is needed, if not for themselves, at least for the moral training of their children. Here too is a problem calling for sympathy. Here is the need of a different emphasis in the preaching and of a different tone in the decision. We will not distribute the same kind of tracts as before. Dr. Peabody could help the men and women emerging from orthodoxy. We must have some one else now who has doubted and been perplexed and can therefore put himself in the doubter's place. Mr. Savage's sermons will be read by the man who has read Mr. Ingersoll's lectures. We must certainly use different bait for the different kind of fish. For we are bound if possible to be understood; we mean to win these very secular-minded men and to make them religious. Again as before we will not frighten them by presenting the gulf of differences; we will establish a bridge for them too. Our bridge now is our common moral sentiment. We agree in wishing the moral elevation of our community. We can unite in a church upon that basis. If the church helps make life more moral it will justify itself to the man who had doubted about religion. By and by he will see, we hope, that religion is that within him which keeps him loyal to morals.

In the old Eastern church we have turned towards the traditional churches and have asked their people to come to

us. If you do not go so far as we go, come nevertheless. It is enough if you agree that "character is the basis of religion." In the new Western church we turn towards the *outsiders* and say likewise—"Come, although you do not say all that we like to say. It is enough if we insist together on character."

We have taken extreme cases for illustration. The difference between an old community in the East and a western community is only in tendency and proportions. The same elements are in and around us, East and West. The old Eastern church does as a fact welcome the sceptic and the purely secular-minded and count him a good Unitarian on the simple ground of good ethics. It is not always so high ground as ethics, upon which we take him in. It is enough if he pays his pew tax, and we constitute him member of the parish committee, the highest representative position in a Unitarian church. Or, if he is a distinguished politician and can make a witty speech, he is eligible as an officer in our most conservative Unitarian Club. No church anywhere has a more purely ethical basis than the older Unitarian churches of Massachusetts. There is not one of them where any question is asked of men's religious opinions, but men are welcome simply on their merit as true men. But although this is a well-known fact, there seems to be no pressure of need to pass votes upon it or publish it where it has always been so. The wonder is that any shall be shy of acknowledging it. There is a vague over-sensitiveness, lest we do or say anything that shall ruffle the surface of our quiet Jordan.

On the other hand, in the new church at the West, the characteristic attitude of welcome to all sorts of new comers and *outsiders* has its obvious dangers. We are likely sometimes to overdo our sympathy. We may easily understate our own convictions. As at the East we may seem to consider our last convert from orthodoxy an adequate Unitarian, while still full of traditional inconsistencies of thought, so too we seem often to deem the most secular-minded disciple of Mr. Ingersoll a sufficient Unitarian, provided he joins our church. Especially are we so fond of identifying religion and goodness that we are apt to underrate the value of any distinctive words to express actual differences in thought.

The fact is, it is difficult to put emphasis where it belongs; it is more difficult to change our emphasis for new conditions: having been used to trout to take up the tackle for cod; it is yet more difficult to put ourselves in the place of men whose problem differs from our own; and it is almost impossible to find the actual model of the quite perfect and adequate Unitarian, who says and does what he sees in the vision, and whose vision is altogether correct. We are mostly but learners. Some have learned to say the words better than to do the things; and others have not learned to use the words, but have caught an idea of the things to be done.

C. F. D.

BOSTON LETTER.

Socially, domestically, the year begins and ends with Christmas. How beautiful it is to cast our calendar by giving and receiving. The notes to be written before and after that day; the personal economies that much may be given away; the transparent subterfuges by which one ascertains another's wishes; the kindly advice or grim joke which accompanies a gift; the yearly testing of friendship by so many dollars to this one and so many half dollars to another and so many quarters to a third friend; the giving a good deal one year and very little the next season to the same person with the idea of making things even in affection all round, and the giving of the least to the friend one loves best because one's whole life is a glad offering of deed and thought to him or her; the grand summing up of the total for Christmas presents in one's account book and the rejoicing that one has come out even; all these little mat-

ters make Christmas a blessed, perplexing time.

Human nature is alike all over the world. It is as much pleasure to watch a Chicago woman in shabby bonnet and shabbier shawl with grimy fingers handling a gold watch-chain which she is going to buy for her son or daughter (for one can read the story in her face) as it is to watch a Boston small child at the five-cent counter of a combination toy and thread and needle store buying out of fifty cents presents for his whole family. See him look at his quarter before he puts it down slowly, half reluctantly, and then the delight which breaks into his countenance as he has got the Christmas present for mamma any way, though the rest of them will have to take what little he can still find. His calculations have told the bystanders his tale.

Among trifles have been the cheap and dainty leaflets sold at the A. U. A. rooms. It is worth buying a good deal there if only again to watch the cordial welcome, the unfailing courtesy and ready sympathy by which Miss Close makes every one feel he has as much right to linger in the book-room or in the building as the native American claims in strolling over the White House at Washington as if it were his special property.

In spite of the general declarations that meetings must be postponed till after Christmas, it has been a busy month. The Unity Clubs have held a most successful meeting with brilliant and earnest speakers. Two or three new Unitarian Clubs have been formed in cities near by. The Unitarian Club in Providence has had a "Ladies' Night" and discussed the "Duty of Liberals," Mr. Savage making a strong and eloquent speech. Rev. Francis Tiffany called together the delegates to the Committee on the Montana School and others and told us we must give to this, our special work, for we are trying to correct the wrongs which have been committed through the Reservation System, which, as Mr. Tiffany explained, has worked evil to the Jews, to the Gypsies, and now to the Indians. The Women's Auxiliaries in and near Boston have held a meeting, at which questions were freely asked and answered, which has resulted already in increased cordiality of feeling and in greater unanimity of action, some churches which had not then decided having since then signified their desire to join the Alliance.

The Professorship fund in memory of James Freeman Clarke increases; his own church has given three thousand dollars.

The new members of the School Committee have been chosen, among whom was Mrs. Isabel Barrows. Her power of executive ability and concentration, her remarkable memory, her kind deeds and her liberal thought will soon make her as valuable on the School Board as she already is elsewhere. Her reputation in her own special line of action places her at the head of her profession. The anti-Catholic feeling comes out most strongly at these annual elections and shows the need of adoption of some of UNITY's teachings. If words martyrize, then the Boston Catholics are martyrs.

Rev. J. H. Allen has issued a four-page leaflet describing the aims of the "Unitarian Review," of which he is editor. It endeavors to "represent the entire field of thought and life covered by that name," and "recognizes the fresh literary product that may come before the public from those whose natural affinities are with this religious body." Larger space is to be "given, especially in the critical and miscellaneous department, to what is anonymous and impersonal." "The dignity and weight of a public journal are much hurt by the habit of making its judgments merely the expression of individual opinion; that the critic's independence is hindered by a practice which seems to raise a personal issue between him and the one whom he attempts to judge; that, while a responsi-

ble name is rightly appended to an independent essay, or to criticism whose proper value depends on his special competency, there is yet a large department as to which the personality of the writer should be wholly merged in that of the organ of thought in which his words appear. For all that shall appear thus without name, the editor assumes the sole responsibility,—if not always for the substance, at least for the form in which it appears."

The passage is quoted at length because of its value. It is difficult for a critic to write fairly or freely when he signs his name; on the other hand a criticism because it is anonymous should not stoop to meanness.

The Nationalists have held their first public anniversary with more women than men present, it is said. Edward Bellamy was the chief speaker. The mistaken earnestness, the correct reasoning from false premises, the avidity for new remedies, the readiness to put on to an inaugurated system the work which should be done by personal energy, has received in these sessions full illustration.

The American Federation of Labor has also met in this city for five days. The report of the special committee, which was closed "amid deafening applause" and adopted by a rising, unanimous vote, stated the philosophy of Trade Unionism, which must be zealously guarded. The report spoke of the sympathy of the trade-unionists with the original educational purposes of the Knights of Labor, but that the Federation considers it its duty to maintain the autonomy of the trade organization which has been interfered with by the K. of L. It demands eight hours as a working day and asserts the natural right of the trade unions to occupy the trade union territory. The resolutions, which were adopted, favored "abolishment of the conspiracy laws of the State so far as they relate to labor organizations and making it lawful for two or more to do what is lawful for one to do;" they also asked that the use of police to intimidate strikers be discontinued. Resolutions also suggesting the boycott as a remedy were adapted, and in executive session the action of two of the unions in ordering boycotts was indorsed.

Surely in the presence of such resolutions one may well assert the right of the individual or else we must submit to be tossed from Corporations to Nationalism, from Knights of Laborism to Trade Unionism. Still we must own our own souls, save them if we can, and claim that our children belong to us, as their parents, as well as to the State with its disintegrations of individual energy.

K. G. W.

Contributed and Selected.

INVOCATION.

Sire of the swift and new-born year,
Creator of each rolling sphere,
Source whence all beings derive their birth,
That people distant worlds or earth,
Great God who from Thy throne sublime
Dost mark the year and bounds of Time,
And list'nest with impartial care
To seraph's song or mortal's prayer.

When angel shouts through Heaven rang,
And morning stars together sang
O'er briny seas, Thy mighty hand
Drew darkness for a swaddling band,
Thy voice was heard, and rocky shore
Re-echoed back the breaker's roar,
Where ocean's wild and crested foam
Should raging dash nor farther roam.

Thou dost direct the summer air,
The thunder's crash, the lightning's glare,
Guide from the pole the arctic gale,
With treasured snow and stores of hail;
Bind rivers with Thy icy chain,
And drop the dew o'er fertile plain;
Fan flowery hills with vernal breeze,
Illumine by night the Pleiades,
Each planet guide along its line,
And bid Arcturus where to shine.

Throughout creation's ample range,
Thou viewest all the marks of change;
Earth's fairest flowers bloom and decay,
Our life and time swift pass away,
Mild Autumn yields to Winter's rage,
And buoyant youth to dozing age,
The stars grow dim or brighter burn,
The seasons roll, new years return
With brighter hopes or fears of shame,
But Thou remainest still the same.

Thy years Eternity—Thy throne
The universe with bounds unknown,
All substance owns Thy sovereign sway,
All times, all things Thy will obey;
Nor he who trembles at Thy nod,
Man, puny offspring of his God,
Kindred of angels and of worms,
With deeds of crime or sacred forms,
With empty boast or abject knee,
Can change Thy purpose and decree.

Still would an humble creature dare
Begin the opening year with prayer,
With reverence His name invoke,
Whose voice the awful stillness broke,
When at the word "Let there be light,"
The hues of morn succeeded night.
So God illuminate my mind
To see the truth, the right to find,
Guide me till motion shall depart,
From life's shy pendulum, the heart,
Till I am done with new born years,
With their alternate smiles and tears,
Nor even then forget Thy child,
Once tossed about by tempests wild,
Receive him in a home above.

HERVEY EVANS.

THE "SINGLE TAX" IN A NUTSHELL.

It sometimes happens that the most astute philosophers become lost in the depth and extent of their own thoughts, and a great deal of the discussion, both pro and con, over Mr. Henry George's proposed Single Tax has been merely a waste of words over immaterial if not wholly irrelevant questions. In order to establish the justice of any system of taxation it is not necessary to prove the invalidity of private ownership in the property proposed to be levied against, even as in this case where it is proposed to place the whole assessment on one particular class of holdings. It is only necessary to make it clear that this system of taxation would, in its practical operation, distribute the burden amongst the members of the community in an equitable manner, according to the benefits enjoyed by each individual from the maintenance of the State. Now it is plain to every thinking person that the nominal tax-payers are not by any means always the actual tax-payers. The lessors of property include the tax assessment in their rental charge. Were this not the universal case the leasing of land would have ceased long ago, if ever practiced at all. It is invariably the user of the property (or else the speculator) that pays the tax levied against the same—the person who enjoys the benefits thereof. It is a most foolish fear that the concentration of the whole tax levy upon land values would compel the owners of such property to lose the value of it. Land would be just as necessary for the purposes of society under the Single Tax system as under the present conditions, and it would be immaterial to would-be users whether they paid the whole of the price for its use to the landlord or part of it, as under the present system, to the State direct in the shape of a tax on improvements. The advantage to the lessees of land, under the proposed system, would not be in any reduction of the actual costs of rental, but in the opportunity opened to enterprising and industrious tenants to reduce the rate of taxation on the combined value of the land and improvements by simply increasing the value of the latter. Those who possessed more land than they could employ to the same degree as their neighbors could easily dispose of their surplus to those whom the abolishment of taxes on improvements would induce to employ it, applying the proceeds toward the adequate use of the remainder. This, of course, is an advantage which would be enjoyed by proprietors making personal use of their property as well as lessees. Naturally the increase of improvements thus encouraged would again add to the value of the land, but not alone to that on which the buildings, etc., were situated, but to the value of all land; so that the most enterprising proprietor or lessees would be constantly in the best position as far as taxation costs are concerned. If the Single Tax would accomplish this (and it seems to the writer self-evident that it would) its acceptance is fully warranted. It means the placing of the heaviest burdens on the drones of society (without regard to their material

condition) instead of as now on the most capable and industrious.

While, in order to conform to his theory, Mr. George may have fixed the equitable rate of this Single Tax at that of the land rental, if what I have already stated is true, the justice and success of the system is in no way dependent on the amount of revenue required to be collected, which would be that necessary for the fulfillment of the functions of the government. What these functions shall consist of is an entirely separate question, and while one may have the most conservative ideas in this regard and as to the proper amount of tax levy, this should not hinder him from lending his influence toward the establishment of a system that would discriminate and on an equitable basis, not between the just landlord and his tenant, nor the rich and the poor, but between the capable and the incapable, the industrious and the indolent. It is true there is other idle property than unemployed land that escapes its just share of the costs of taxation, such as the cash values sometimes held from circulation in order to increase the rates of interest; and it is possible to conceive of a system of inspection that would result in the effectual collection of a tax on such a class of holdings, but it is universally admitted that under the present conditions the taxation of property of a private nature, such as the assessor must depend largely on the representations of the owner in his estimate of the latter's possessions or wealth, is a ridiculous and unjust failure. Furthermore, we are not now considering the most perfect system of taxation, but merely making a comparison between the present indiscriminate methods and the Single Tax. If it is finally decided to be wise and expedient to institute a new branch of the public service for the thorough enforcement of a tax on the untangible class of personal holdings above referred to, this would not interfere with the equitable operation of a system exempting tangible improvements (including movable property of such bulk as to be a matter of public knowledge) which, as already explained, would pay its just share through the landlord. Land monopolies are much more harmful than those in any other form of value, because every advance in national prosperity, every increase in the wages of the workingman shortly enables the holders of the locations where such advantage has been gained to add just so much more to the cost of living in the shape of land rent.

K. H.

RESPONSIVE SERVICE.

READ AT THE DEDICATION OF UNITY CHURCH,
EAU CLAIRE, WIS., DECEMBER 22, 1889.

MINISTER.—Let us dedicate this House to the reverent search for Truth. May its doors be ever open to truth-seekers, and to its pulpit may truth-tellers be ever welcome.

PEOPLE.—To the service of the Truth that maketh free we dedicate this House.

MINISTER.—Let us dedicate this House to the religion of righteousness. May it be a guide to the erring, a strength in hours of temptation, and a light to those who sit in darkness.

PEOPLE.—To that service of Righteousness which createth clean hearts and giveth the beauty of holiness, we dedicate this House.

MINISTER.—Let us dedicate this House to the religion of Love. Here let no man be stranger. Here may there never grow old the new commandment: "Thou shalt love thy neighbor as thyself."

PEOPLE.—To the fellowship of hearts, the gospel of Universal Brotherhood, and the bearing of one another's burdens, we dedicate this House.

MINISTER.—Let us dedicate this House to the memory of dear ones, to the defenders of the nation's righteousness, to him who died upon the cross in love to God and love to man, to the prophet souls of all ages.

PEOPLE.—To the sanctity of home ties, to the honoring of our country, to

the spirit of a pure Christianity, and to the cause of Universal Religion, we dedicate this House.

MINISTER.—Let us dedicate this House to worship. Here may there be sought, found and felt that presence who is above All, and through All, and in us All, and may here be heard that great but tender Name—God, our Heavenly Father.

PEOPLE.—To Reverence, Thanks-giving and Praise, we dedicate this House.

MINISTER.—Here may little children be led into the ways of wisdom and the paths of peace. Here may the mature be reminded of those things that endure. And hither may the aged turn their steps to find the rest of God.

PEOPLE.—To the nurture of the young, the consolation of the old, the upbuilding of all in whatever is noble and pure and true, we dedicate this House.

ALL.—Father, sanctify this House, that it may be to us and our children's children a House of God, a Gate of Heaven. Establish, O Lord, the work of our hands: Yea, the work of our hands establish thou it. Amen.

Correspondence.

FROM THE CHEROKEE NATION.

We are permitted to print the following extracts from a letter to the Secretary of the Women's Conference from a postoffice mission worker at Tahlequah, Indian Territory.

When the last census was taken, in 1880, there were 19,735 citizens in the Cherokee nation but only 5,000 full-blood Indians, about as many half breeds, and the rest adopted citizens with Cherokee blood, but all claiming to be Cherokee Indians if they have enough Indian blood to prove their rights, although they are as fair as any of the Caucasian race. They have 5,031,350 acres of land in the Cherokee nation proper, besides the strip, and any citizen may use all he will fence, so you can easily comprehend the reason they claim Indian in preference to white blood. The capitol is a three-story brick building like an ordinary court house in the states. They have a nice brick male seminary one mile from this place that accommodates 200 pupils; a very nice female seminary in town, that was dedicated last May, cost \$70,000; and a colored seminary to cost \$10,000, almost completed. These schools are built by the nation and almost supported by the nation. The parents who are able, pay a small tuition. The Baptist and Presbyterian churches have mission schools here. The nation employs over one-hundred teachers, and there are a number of the mission schools supported by the different churches, so you see the Cherokee Indians are well supplied with educational advantages. A "Chief" is their principal officer, elected by the people every four years. They support about the same number of officers as a state, have two houses to make their laws—a senate and council room. Council has been in session now for the past six weeks. Commissioners Fairchild, Wilson and Sayre have been trying to negotiate with them during that time for the "strip," but have failed. You ask my "impression of them as I study and know them." The full-blood or half breed Indian is naturally low and groveling; they will not work, with the excellent opportunities they have for extensive farming and cattle raising, they never have more than ten or fifteen acres under cultivation. The thirty-second, sixty-fourth and "squaw men" are the ones who are being benefited by the advantages of the territory, many of them have very large tracts of land under cultivation and are very wealthy. They are the men who hold the offices, do the mercantile business, in fact, run the nation, and they are far more bitter against "white people," as we are called, than the full-blood or half breed. As to their morality it cannot be said to have attained a very high standard. Although our government prohibits the

sale of liquor in the Indian Territory, and makes it a penitentiary offense, yet there is more drunkenness in this place of less than two thousand people than any place I was ever in. There are some who sell liquor although they know the consequences if found out. But if the Indians—now I am speaking of all who are citizens—cannot get whisky they will drink bitters of all kinds, Jamaica ginger, etc. Morphine eating is almost as bad as whisky drinking. Tobacco is both chewed and smoked by full-blood and half breed Indian women and men, and snuff is used by all classes of the women with very few exceptions. This is the most highly civilized tribe of Indians in the world, and to a passer by they would appear to be as well civilized as the people of any of the states—at least the people who live in the towns would appear so. But after an eight-months sojourn among them, I have come to the conclusion that the refining process has only changed the exterior, and that innate refinement and culture that is necessary to civilization and happiness is still lacking. * * *

DEAR UNITY:—I have just read your appeal in UNITY, and am only too glad to do the little that is within my means for the Western Conference. I am most heartily in sympathy with your cause. It is a cause and a living one. Please accept this little testimony from an Eastern minister, and use it either for the "Permanent Endowment Fund," or for current expenses. By all means let it be used where it will be of the greatest service. I wish it were more. Cordially yours,

PAUL R. FROTHINGHAM.

NEW BEDFORD, MASS.

AN Unitarian minister anxious for the fair fame of his sect sends us the following newspaper clipping with the distressed note—"Where?"

The Unitarians are often referred to as being a cultured and literary class; in fact, so much so that the masses are not at home in their churches. The following lines, gracing a memorial window in a Unitarian church, illustrate the subject:

He lived, he loved, he wrought, he died,
Inspired and urged by Christian rule;
To mend the world in faith he tried,
And loved the Sunday-school.

FREDERICK CAMPBELL.

Boston, Oct. 29, 1889.

Jack's Afire, or the Burton Torch.—By Florence M. Campbell. Cloth, 12mo., 425 pages, \$1.00.

It is a wholesome home story, full of gentle grace and thoughtful feeling, and not only commands respect, but holds the interest to the end. The writer has a purpose in view, but does not permit herself to become either priggish or pedantic in pursuit of that purpose.—*Chicago Herald.*

The Philosophy of Price and its Relation to Domestic Currency. By N. A. Dunning. 12mo., 275 pages, paper, 50 cents; cloth, \$1.00.

To those interested in the greatest questions of political economy, which are now before the American people demanding a solution, it will prove to be of very great value. We have examined the book with great interest and found it a treasury of facts, logical conclusions and references upon the financial and other questions.—*Iowa Tribune.*

Echoes from the Blarney Stone and other Rhymes.—By W. C. R. Cloth, 16mo., 115 pages.

Pervaded by the Irish love of humor and appreciation of the ludicrous, they are thoroughly bright and entertaining.—*Boston Journal.*

A Study of Primitive Christianity.—By Lewis G. Jones. Cloth, octavo, gilt top, uncut edges, 319 pages, \$1.25.

Doctor Jones is evidently a thorough scholar, and one cannot fail to be impressed with the care, the honesty, the faithfulness, the impartiality, the love of truth, the conservatism exhibited throughout this admirable volume. . . . We commend the book, not only to Unitarians, but to all who are willing to trace, or to see traced in a masterly manner, the operation of natural causes, of race, politics, and social conditions generally, upon the rise and progress of Christianity.—*Popular Science Monthly.*

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THE TRANSIENT AND PERMANENT IN CHRISTIANITY.

BY THEODORE PARKER.

A SERMON PREACHED AT THE ORDINATION OF CHARLES C. SHACKFORD, IN SOUTH BOSTON, MAY 19, 1841.

With permission of Mr. Frank B. Sanborn, who holds in trust the Parker publications, we give this sermon wings as a tract. It is one of three epoch-making sermons connected with the history of Unitarianism in our country. The first was Channing's Baltimore sermon in 1819, defining Unitarianism for the first time in a systematic way. The second was Emerson's Divinity School Address in 1838, marking the advent of a new Unitarianism not welcomed by the shepherds or the wise men of the day,—a Christianity of the Soul as contrasted with the Christianity of even liberal Churches. The third was this sermon preached three years later by Theodore Parker, and followed the next year by his book, "A Discourse of Matters Pertaining to Religion." For the sermon and the book Parker was virtually disfellowshipped, as long as he lived, by Unitarians. It is thirty years, next year, since he died, and now his thought is the commonplace of their own emphasis; and Channing, Parker, Emerson are recognized together as the three Great Masters in our little history thus far. Martineau of England makes the fourth.

We add this sermon to our tract-list for two reasons,—first, to put it within easy reach of classes studying the story of Unitarianism. (Channing's Baltimore sermon is already an A. U. A. tract, and Emerson's address is the Unity Mission tract, No. 8.) But secondly, because the reverent but vigorous distinctions Parker drew between the transient and the permanent elements in Christianity are just the distinctions that every mind that feels itself changing from an old faith to a new, should make. There are many such travellers to-day, and Theodore Parker's word can help them.

Heaven and earth shall pass away; but my words shall not pass away.—Luke xxi. 33.

In this sentence we have a very clear indication that Jesus of Nazareth believed the religion he taught would be eternal, that the substance of it would last forever. Yet there are some who are affrighted by the faintest rustle which a heretic makes among the dry leaves of theology; they tremble lest Christianity itself should perish without hope. Ever and anon the cry is raised, "The Philistines be upon us, and Christianity is in danger." The least doubt respecting the popular theology, or the existing machinery of the church; the least sign of distrust in the religion of the pulpit, or the religion of the street, is by some good men supposed to be at enmity with faith in Christ, and capable of shaking Christianity itself. On the other hand, a few bad men, and a few pious men, it is said, on both sides of the water, tell us the day of Christianity is past. The latter, it is alleged, would persuade us that hereafter piety must take a new form; the teachings of Jesus are to be passed by; that religion is to wing her way sublime, above the flight of Christianity, far away, toward heaven, as the fledged eaglet leaves forever the nest which sheltered his callow youth. Let us therefore devote a few moments to this subject, and consider what is *transient* in Christianity, and what is *permanent* therein. The topic seems not inappropriate to the times in which we live, or the occasion that calls us together.

JESUS' WORDS OUTLIVE THE EMPIRES.

Christ says his word shall never pass away. Yet, at first sight, nothing seems more fleeting than a word. It is an evanescent impulse of the most fickle element. It leaves no track where it went through the air. Yet to this, and this only, did Jesus intrust the truth wherewith he came laden to the earth,—truth for the salvation of the world. He took no pains to perpetuate his thoughts; they were poured forth where occasion found him an aud-

ience,—by the side of the lake, or a well; in a cottage, or the temple; in a fisher's boat, or the synagogue of the Jews. He founds no institution as a monument of his words. He appoints no order of men to preserve his bright and glad relations. He only bids his friends give freely the truth they had freely received. He did not even write his words in a book. With a noble confidence, the result of his abiding faith, he scattered them broadcast on the world, leaving the seed to its own vitality. He knew that what is of God cannot fail, for God keeps his own. He sowed his seed in the heart, and left it there, to be watered and warmed by the dew and the sun which heaven sends. He felt his words were for eternity. So he trusted them to the uncertain air; and for eighteen hundred years that faithful element has held them good,—distinct as when first warm from his lips. Now they are translated into every human speech, and murmured in all earth's thousand tongues, from the pine forests of the North to the palm groves of eastern Ind. They mingle, as it were, with the roar of a populous city, and join the chime of the desert sea. Of a Sabbath morn they are repeated from church to church, from isle to isle, and land to land, till their music goes round the world. These words have become the breath of the good, the hope of the wise, the joy of the pious, and that for many millions of hearts. They are the prayers of our churches; our better devotion by fireside and fieldside; the enchantment of our hearts. It is these words that still work wonders, to which the first recorded miracles were nothing in grandeur and utility. It is these which build our temples and beautify our homes. They raise our thoughts of sublimity; they purify our ideal of purity; they hallow our prayer for truth and love. They make beauteous and divine the life which plain men lead. They give wings to our aspirations. What charmers they are! Sorrow is lulled at their bidding. They take the sting out of disease, and rob adversity of his power to disappoint. They give health and wings to the pious soul, broken-hearted and shipwrecked in his voyage through life, and encourage him to tempt the perilous way once more. They make all things ours; Christ our brother; time our servant; death our ally, and the witness of our triumph. They reveal to us the presence of God, which else we might not have seen so clearly in the first wind-flower of spring, in the falling of a sparrow, in the distress of a nation, in the sorrow or the rapture of the world. Silence the voice of Christianity, and the world is well-nigh dumb; for gone is that sweet music which kept in awe the rulers and the people, which cheers the poor widow in her lonely toil, and comes, like light through the windows of morning, to men who sit stooping and feeble, with failing eyes and a hungering heart. It is gone—all gone! only the cold, bleak world left before them.

Such is the life of these words; such the empire they have won for themselves over men's minds since they were spoken first. In the meantime, the words of great men and mighty, whose name shook whole continents, though graven in metal and stone, though stamped in institutions, and defended by whole tribes of priests and troops of followers—their words have gone to the ground, and the world gives back no echo of their voice. Meanwhile the great works, also, of old times, castle and tower and town, their cities and their empires, have perished, and left scarce a mark on the bosom of the earth to show they once have been. The philosophy of the wise, the art of the accomplished, the song of the poet, the ritual of the priest, though honored as divine in their day, have gone down a prey to oblivion. Silence has closed over them; only their spectres now haunt the earth. A deluge of blood has swept over the nations; a night of darkness,

more deep than the fabled darkness of Egypt, has lowered down upon that flood, to destroy or to hide what the deluge had spared. But through all this the words of Christianity have come down to us from the lips of that Hebrew youth, gentle and beautiful as the light of a star, not spent by their journey through time and through space. They have built up a new civilization, which the wisest Gentile never hoped for, which the most pious Hebrew never foretold. Through centuries of wasting these words have flown on, like a dove in the storm, and now wait to descend on hearts pure and earnest, as the Father's spirit, we are told, came down on his lowly Son. The old heavens and the old earth are indeed passed away, but the Word stands. Nothing shows clearer than this how fleeting is what man calls great, how lasting what God pronounces true.

YET CHRISTIANITY IS A SUCCESSION OF TRANSITORY FORMS.

Looking at the word of Jesus, at real Christianity, the pure religion he taught, nothing appears more fixed and certain. Its influence widens as light extends; it deepens as the nations grow more wise. But looking at the history of what men call Christianity, nothing seems more uncertain and perishable. While true religion is always the same thing, in each century and every land, in each man that feels it, the Christianity of the pulpit, which is the religion taught, the Christianity of the people, which is the religion that is accepted and lived out, has never been the same thing in any two centuries or lands, except only in name. The difference between what is called Christianity by the Unitarians in our times, and that of some ages past, is greater than the difference between Mahomet and the Messiah. The difference at this day between opposing classes of Christians, the difference between the Christianity of some sects and that of Christ himself, is deeper and more vital than that between Jesus and Plato, pagan as we call him. The Christianity of the seventh century has passed away. We recognize only the ghost of superstition in its faded features, as it comes up at our call. It is one of the things which have been, and can be no more; for neither God nor the world goes back. Its terrors do not frighten, nor its hopes allure us. We rejoice that it has gone. But how do we know that our Christianity shall not share the same fate? Is there that difference between the nineteenth century and some seventeen that have gone before it since Jesus, to warrant the belief that our notion of Christianity shall last forever? The stream of time has already beat down philosophies and theologies, temple and church, though never so old and revered. How do we know there is not a perishing element in what we call Christianity? Jesus tells us *his* word is the word of God, and so shall never pass away. But who tells us that *our* word shall never pass away? that *our notion* of his word shall stand for ever.

TWO ELEMENTS IN IT, THEN,—ONE TRANSIENT, THE OTHER PERMANENT.

Let us look at this matter a little more closely. In actual Christianity,—that is, in that portion of Christianity which is preached and believed,—there seems to have been, ever since the time of its earthly founder, two elements, the one transient, the other permanent. The one is the thought, the folly, the uncertain wisdom, the theological notions, the impiety of man; the other, the eternal truth of God. These two bear, perhaps, the same relation to each other that the phenomena of outward nature, such as sunshine and cloud, growth, decay and reproduction, bear to the great law of nature, which underlies and supports them all. As in that case more attention is commonly paid to the particular phenomena than to the general law, so in this case more is generally given to the transient in Christianity than to the permanent therein.

ITS TRANSIENT ELEMENT—THE RITES AND DOCTRINES.

It must be confessed, though with sorrow, that transient things form a great part of what is commonly taught as religion. An undue place has often been assigned to forms and doctrines, while too little stress has been laid on the divine life of the soul, love to God, and love to man. Religious forms may be useful and beautiful. They are so, whenever they speak to the soul, and answer a want thereof. In our present state some forms are perhaps necessary. But they are only the accident of Christianity, not its substance. They are the robe, not the angel, who may take another robe quite as becoming and useful. One sect has many forms; another, none. Yet both may be equally Christian, in spite of the redundancy or the deficiency. They are a part of the language in which religion speaks, and exist, with few exceptions, wherever man is found. In our calculating nation, in our rationalizing sect, we have retained but two of the rites so numerous in the early Christian Church, and even these we have attenuated to the last degree, leaving them little more than a spectre of the ancient form. Another age may continue or forsake both; may revive old forms, or invent new ones to suit the altered circumstances of the times, and yet be Christians quite as good as we, or our fathers of the dark ages. Whether the apostles designed these rites to be perpetual seems a question which belongs to scholars and antiquarians,—not to us, as Christian men and women. So long as they satisfy or help the pious heart, so long they are good. Looking behind or around us, we see that the forms and rites of the Christians are quite as fluctuating as those of the heathens; from whom some of them have been, not unwisely, adopted by the earlier church.

ONE RELIGION—MANY THEOLOGIES.

Again, the doctrines that have been connected with Christianity, and taught in its name, are quite as changeable as the form. This also takes place unavoidably. If observations be made upon nature,—which must take place so long as men has senses and understanding,—there will be a philosophy of nature, and philosophical doctrines. These will differ, as the observations are just or inaccurate, and as the deductions from observed facts are true or false. Hence there will be different schools of natural philosophy, so long as men have eyes and understandings of different clearness and strength. And if men observe and reflect upon religion,—which will be done so long as man is a religious and reflective being,—there must also be a philosophy of religion, a theology, and theological doctrines. These will differ, as men have felt much or little of religion, as they analyze their sentiments correctly or otherwise, and as they have reasoned right or wrong. Now, the true system of nature, which exists in the outward facts, whether discovered or not, is always the same thing, though the philosophy of nature, which men invent, change every month, and be one thing at London and the opposite at Berlin. Thus there is but one system of nature as it exists in fact, though many theories of nature, which exist in our imperfect notions of that system, and by which we may approximate and at length reach it. Now, there can be but one religion which is absolutely true, existing in the facts of human nature and the ideas of infinite God. That, whether acknowledged or not, is always the same thing, and never changes. So far as a man has any real religion,—either the principle or the sentiment thereof,—so far he has that, by whatever name he may call it. For, strictly speaking, there is but one kind of religion, as there is but one kind of love, though the manifestations of this religion, in forms, doctrines, and life, be never so diverse. It is through these, men approximate to the true expression of this religion. Now while this religion is one, and always the same thing, there

may be numerous systems of theology or philosophies of religion. These, with their creeds, confessions, and collections of doctrines, deduced by reasoning upon the facts observed, may be baseless and false, either because the observation was too narrow in extent, or otherwise defective in point of accuracy, or because the reasoning was illogical, and therefore the deduction spurious. Each of these three faults is conspicuous in the systems of theology. Now, the solar system as it exists in fact is permanent, though the notions of Thales and Ptolemy, of Copernicus and Descartes, about this system, prove transient, imperfect approximations to the true expression. So the Christianity of Jesus is permanent, though what passes for Christianity with popes and catechisms, with sects and churches, in the first century or in the nineteenth century, prove transient also. Now, it has sometimes happened that a man took his philosophy of nature at second-hand, and then attempted to make his observations conform to his theory, and nature ride in his panniers. Thus some philosophers refused to look at the moon through Galileo's telescope; for, according to their theory of vision, such an instrument would not aid the sight. Thus their preconceived notions stood up between them and nature. Now, it has often happened that men took their theology thus at second-hand, and distorted the history of the world and man's nature besides, to make religion conform to their notions. Their theology stood between them and God. Those obstinate philosophers have disciples in no small number.

What another has said of false systems of science will apply equally to the popular theology: "It is barren in effects, fruitful in questions, slow and languid in its improvement, exhibiting in its generality the counterfeit of perfection, but ill filled up in its details, popular in its choice, but suspected by its very promoters, and therefore bolstered up and countenanced with artifices. Even those who have been determined to try for themselves, to add their support to learning, and to enlarge its limits, have not dared entirely to desert received opinions, nor to seek the spring-head of things. But they think they have done a great thing if they intersperse and contribute something of their own; prudently considering, that by their assent they can save their modesty, and by their contributions, their liberty. Neither is there, nor ever will be, an end or limit to these things. One snatches at one thing, another is pleased with another; there is no dry nor clear sight of anything. Every one plays the philosopher out of the small treasures of his own fancy; the more sublime wits more acutely and with better success, the duller with less success, but equal obstinacy; and, by the discipline of some learned men, sciences are bounded within the limits of some certain authors which they have set down, imposing them upon old men and instilling them into young. So that now (as Tully cavilled upon Cæsar's consulship) the star Lyra riseth by an edict, and authority is taken for truth, and not truth for authority; which kind of order and discipline is very convenient for our present use, but banisheth those which are better."

THE HERESY OF ONE AGE IS THE ORTHODOXY OF THE NEXT.

Any one who traces the history of what is called Christianity, will see that nothing changes more from age to age than the doctrines taught as Christian, and insisted on as essential to Christianity and personal salvation. What is falsehood in one province passes for truth in another. The heresy of one age is the orthodox belief and "only infallible rule" of the next. Now Arius, and now Athanasius, is lord of the ascendant. Both were excommunicated in their turn, each for affirming what the other denied. Men are burned for professing what men are burned for denying. For centuries the doctrines of the Christians were no better, to say the least, than those of their

contemporary pagans. The theological doctrines derived from our fathers seem to have come from Judaism, Heathenism, and the caprice of philosophers, far more than they have come from the principle and sentiment of Christianity. The doctrine of the Trinity, the very Achilles of theological dogmas, belongs to philosophy and not religion; its subtleties cannot even be expressed in our tongue. As old religions became superannuated, and died out, they left to the rising faith, as to a residuary legatee, their forms and their doctrines; or rather, as the giant in the fable left his poisoned garment to work the overthrow of his conqueror. Many tenets that pass current in our theology seem to be the refuse of idol temples, the off-scourings of Jewish and heathen cities, rather than the sands of virgin gold which the stream of Christianity has worn off from the rock of ages, and brought in its bosom for us. It is wood, hay, and stubble, wherewith men have built on the corner-stone Christ laid. What wonder the fabric is in peril when tried by fire? The stream of Christianity, as men receive it, has caught a stain from every soil it has filtered through, so that now it is not the pure water from the well of life which is offered to our lips, but streams troubled and polluted by man with mire and dirt. If Paul and Jesus could read our books of theological doctrines, would they accept as their teaching what men have vented in their name? Never, till the letters of Paul had faded out of his memory; never, till the words of Jesus had been torn out from the book of life. It is their notions about Christianity men have taught as the only living word of God. They have piled their own rubbish against the temple of Truth where Piety comes up to worship; what wonder the pile seems unshapely and like to fall? But these theological doctrines are fleeting as the leaves on the trees. They —

"Are found
Now green in youth, now withered on the
ground;
Another race the following spring supplies;
They fall successive, and successive rise."

Like the clouds of the sky, they are here to-day; to-morrow, all swept off and vanished; while Christianity itself, like the heaven above, with its sun, and moon, and uncounted stars, is always over our head, though the cloud sometimes debars us of the needed light. It must of necessity be the case that our reasonings, and therefore our theological doctrines, are imperfect, and so perishing. It is only gradually that we approach to the true system of nature by observation and reasoning, and work out our philosophy and theology by the toil of the brain. But meantime, if we are faithful, the great truths of morality and religion, the deep sentiment of love to man and love to God, are perceived intuitively, and by instinct, as it were, though our theology be imperfect and miserable. The theological notions of Abraham, to take the story as it stands, were exceedingly gross, yet a greater than Abraham has told us, "Abraham desired to see my day, saw it, and was glad." Since these notions are so fleeting, why need we except the commandment of men as the doctrine of God?

(1) BELIEFS ABOUT THE BIBLE: BIBLIOLATRY.

This transitoriness of doctrines appears in many instances, of which two may be selected for a more attentive consideration. First, the doctrine respecting the origin and authority of the Old and New Testament. There has been a time when men were burned for asserting doctrines of natural philosophy which rested on evidence the most incontestable, because those doctrines conflicted with sentences in the Old Testament. Every word of that Jewish record was regarded as miraculously inspired, and therefore as infallibly true. It was believed that the Christian religion itself rested thereon, and must stand or fall with the immaculate Hebrew text. He was deemed no small sinner who found mistakes in

the manuscripts. On the authority of the written word man was taught to believe impossible legends, conflicting assertions; to take fiction for fact, a dream for a miraculous revelation of God, an Oriental poem for a grave history of miraculous events, a collection of amatory idyls for a serious discourse "touching the mutual love of Christ and the Church;" they have been taught to accept a picture sketched by some glowing Eastern imagination, never intended to be taken for a reality, as a proof that the infinite God spoke in human words, appeared in the shape of a cloud, a flaming bush, or a man who ate, and drank, and vanished into smoke; that he gave counsels to-day, and the opposite to-morrow; that he violated his own laws, was angry, and was only dissuaded by a mortal man from destroying at once a whole nation, — millions of men who rebelled against their leader in a moment of anguish. Questions in philosophy, questions in the Christian religion, have been settled by an appeal to that book. The inspiration of its authors has been assumed as infallible. Every fact in the early Jewish history has been taken as a type of some analogous fact in Christian history. The most distant events, even such as are still in the arms of time, were supposed to be clearly foreseen and foretold by pious Hebrews several centuries before Christ. It has been assumed at the outset, with no shadow of evidence, that those writers held a miraculous communication with God, such as he has granted to no other man. What was originally a presumption of bigoted Jews became an article of faith, which Christians were burned for not believing. This has been for centuries the general opinion of the Christian church, both Catholic and Protestant, through the former never accepted the Bible as the *only* source of religious truth. It has been so. Still worse, it is now the general opinion of religious sects at this day. Hence the attempt, which always fails, to reconcile the philosophy of our times with the poems in Genesis writ a thousand years before Christ. Hence the attempt to conceal the contradictions in the record itself. Matters have come to such a pass that even now he is deemed an infidel, if not by implication an atheist, whose reverence for the Most High forbids him to believe that God commanded Abraham to sacrifice his son, — a thought at which the flesh creeps with horror; to believe it solely on the authority of an Oriental story, written down nobody knows when or by whom, or for what purpose; which may be a poem, but cannot be the record of a fact, unless God is the author of confusion and a lie.

Now, this idolatry of the Old Testament has not always existed. Jesus says that none born of a woman is greater than John the Baptist, yet the least in the kingdom of heaven was greater than John. Paul tells us the law — the very crown of the old Hebrew revelation — is a shadow of good things which have now come; only a schoolmaster to bring us to Christ; and when faith has come, that we are no longer under the schoolmaster; that it was a law of sin and death, from which we are made free by the law of the spirit of life. Christian teachers themselves have differed so widely in their notion of the doctrines and meaning of those books that it makes one weep to think of the follies deduced therefrom. But modern criticism is fast breaking to pieces this idol which men have made out of the Scriptures. It has shown that here are the most different works thrown together; that their authors, wise as they sometimes were, pious as we feel often their spirit to have been, had only that inspiration which is common to other men equally pious and wise; that they were by no means infallible, but were mistaken in facts or in reasoning, — uttered predictions which time has not fulfilled; men who in some measure partook of the darkness and limited notions of their age, and were not always above its mistakes or its corruptions.

The history of opinions on the New Testament is quite similar. It has been assumed at the outset, it would seem with no sufficient reason, without the smallest pretence on its writer's part, that all of its authors were infallibly and miraculously inspired, so that they could commit no error of doctrine or fact. Men have been bid to close their eyes at the obvious difference between Luke and John, the serious disagreement between Paul and Peter; to believe, on the smallest evidence, accounts which shock the moral sense and revolt the reason, and tend to place Jesus in the same series with Hercules, and Apollonius of Tyana; accounts which Paul in the Epistles never mentions, though he also had a vein of the miraculous running quite through him. Men have been told that all these things must be taken as part of Christianity, and if they accepted the religion, they must take all these accessories along with it; that the living spirit could not be had without the killing letter. All the books which caprice or accident had brought together between the lids of the Bible were declared to be the infallible word of God, the only certain rule of religious faith and practice. Thus the Bible was made not a single channel, but the *only* certain rule of religious faith and practice. To disbelieve any of its statements, or even the common interpretation put upon those statements by the particular age or church in which the man belonged, was held to be infidelity, if not atheism. In the name of him who forbid us to judge our brother, good men and pious men have applied these terms to others, good and pious as themselves. That state of things has by no means passed away. Men who cry down the absurdities of paganism in the worst spirit of the French "free thinkers," call others infidels and atheists, who point out, though reverently, other absurdities which men have piled upon Christianity. So the world goes. An idolatrous regard for the imperfect scripture of God's word is the apple of Atalanta, which defeats theologians running for the hand of divine truth.

But the current notions respecting the infallible inspiration of the Bible have no foundation in the Bible itself. Which evangelist, which apostle of the New Testament, what prophet or psalmist of the Old Testament, ever claims infallible authority for himself or for others? Which of them does not in his own writings show that he was finite, and, with all his zeal and piety, possessed but a limited inspiration, the bound whereof we can sometimes discover? Did Christ ever demand that men should assent to the doctrines of the Old Testament, credit its stories, and take its poems for histories, and believe equally two accounts that contradict one another? Has he ever told you that all the truths of his religion, all the beauty of a Christian life should be contained in the writings of those men who, even after his resurrection, expected him to be a Jewish king; of men who were sometimes at variance with one another, and misunderstood his divine teachings? Would not those modest writers themselves be confounded at the idolatry we pay them? Opinions may change on these points, as they have often changed — changed greatly and for the worse since the days of Paul. They are changing now, and we may hope for the better; for God makes man's folly as well as his wrath to praise him, and continually brings good out of evil.

(2.) BELIEFS ABOUT CHRIST'S NATURE AND AUTHORITY.

Another instance of the transitoriness of doctrines taught as Christian is found in those which relate to the nature and authority of Christ. One ancient party has told us that he is the infinite God; another, that he is both God and man; a third, that he was a man, the son of Joseph and Mary, born as we are; tempted like ourselves; inspired as we may be, if we will pay the price. Each of the former parties believed its doctrine on this head was in-

fallibly true, and formed the very substance of Christianity, and was one of the essential conditions of salvation, though scarce any two distinguished teachers, of ancient or modern times, agree in their expression of this truth.

Almost every sect that has ever been makes Christianity rest on the personal authority of Jesus, and not the immutable truth of the doctrines themselves, or the authority of God, who sent him into the world. Yet it seems difficult to conceive any reason why moral and religious truths should rest for their support on the personal authority of their revealer, any more than the truths of science on that of him who makes them known first or most clearly. It is hard to see why the great truths of Christianity rest on the personal authority of Jesus, more than the axioms of geometry rest on the personal authority of Euclid or Archimedes. The authority of Jesus, as of all teachers, one would naturally think, must rest on the truth of his words, and not their truth on his authority.

Opinions respecting the nature of Christ seems to be constantly changing. In the three first centuries after Christ, it appears, great latitude of speculation prevailed. Some said he was God, with nothing of human nature, his body only an illusion; others that he was man, with nothing of the divine nature, his miraculous birth having no foundation in fact. In a few centuries it was decreed by councils that he was God, thus honoring the divine element; next, that he was man also, thus admitting the human side. For some ages the Catholic Church seems to have dwelt chiefly on the divine nature that was in him, leaving the human element to mystics and other heretical persons, whose bodies served to flesh the swords of orthodox believers. The stream of Christianity has come to us in two channels,—one within the church, the other without the church,—and it is not hazarding too much to say that since the fourth century the true Christian life has been out of the established church, and not in it, but rather in the ranks of dissenters. From the Reformation till the latter part of the last century, we are told, the Protestant Church dwelt chiefly on the human side of Christ, and since that time many works have been written to show how the two—perfect Deity and perfect manhood—were united in his character. But, all this time, scarce any two eminent teachers agree on these points, however orthodox they may be called. What a difference between the Christ of John Gerson and John Calvin, yet were both accepted teachers and pious men. What a difference between the Christ of the Unitarians and the Methodists, yet may men of both sects be true Christians and acceptable with God. What a difference between Christ and Matthew and John, yet both were disciples, and their influence is wide as Christendom and deep as the heart of man. But on this there is not time to enlarge.

To be continued.

THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

By RICHARD M. MITCHELL.

Mr. O. B. Frothingham says, in a letter to the author: "The book has been received and perused. I find it original and able. Its frankness, out-spokenness, boldness interest me greatly. It goes to the roots of the matter. . . . On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation."

Mr. Mitchell is a firm believer in God, in rational religion and in the immortality of the soul, but in the divinity of Christ he has no belief, and against this dogma he writes intelligently, earnestly and with considerable learning and ability. . . . The reasoning is clear and logical, the style direct and forcible, and the conclusions are those of a man who has evidently given careful and patient thought to religious subjects. —*Religio-Philosophical Journal*. Cloth, 8vo., 393 pages, \$1.50, including postage. Send orders to

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Notes from the Field.

Chicago.—Old and young of the Third Church enjoyed together their Christmas party last Thursday evening. The entertainment was in the hands of the Young People's Club, and in addition to the singing of carols, playing of games, refreshments, and the appearance of Santa Claus with a bag of goodies, there was given a little Christmas play, written by Mr. Blake, called "The Minstrel's Carol." But the most delightful feature of the evening was the presentation to Mr. Blake of a bust of Socrates, which, together with Plutarch's *Morals*, was given to him as a token of love from the Sunday-school class who have listened since September to his words about the great teacher.

—The secretary of the Chicago Ramabai Circle, Mrs. Emma E. Marean, sends us the annual report of the corresponding secretary of the Ramabai Association, giving an interesting account of the opening of the Sharada Sadan, or "house of learning," in Bombay, and the progress of the school since its opening, March 11, 1889.

—Accompanying the general report, which may be obtained of Mrs. Marean, is the following report of the Chicago Circle: The Circle closes its second year with all pledges fulfilled and a slight increase of membership. No especial effort has been made during the past year to enlarge the Circle, as many felt that contributions would come in more readily if the school should be able to demonstrate during its first year something of the good hoped for it. One year ago Ramabai was on her way to India, as uncertain of the welcome awaiting her and of the degree of interest she would find among her country women, as we, who watched her with anxious hearts. To-day the school is an accomplished fact, and in better condition than its friends could have dared expect. We may ask with confidence for the support of all who believe in rescuing the child widow of India from her present horrible fate, and in educating her to become a blessing to herself and others. Ramabai has between twenty and thirty pupils, and the school is taking its place as a recognized refuge for little widows of high caste. It is destined to accomplish a wonderful work, and will undoubtedly lead to the establishment of other schools of the same kind. The missionaries in Bombay have manifested much kindly interest in it and find it supplementing their own work in various ways, as it reaches a different class. The circumstances attending the opening and growth of the school are given in the accompanying report of the central organization. The following balance is submitted to members of the Chicago Circle:

Received:	
From Annual Memberships.....	\$203 00
From Life Memberships.....	20 00
From Special Memberships.....	25 00
Four Memberships for remaining	
nine years.....	36 00
Contributions.....	34 20
	\$318 20

Paid out:	
To Treasurer Ramabai Association.....	\$304 00
Expenses of Stationery, Stamps and	
Printing.....	14 20
	\$318 20

It is hoped that we may have a general meeting this spring with verbal reports of the work and interesting letters. Our local Circle should seek to strengthen itself in every way possible. As will be seen in the report, nearly seven thousand dollars must be raised before the Building Fund will be complete. The need of a permanent home for the school is great, and let us try to do our part towards raising the money for it. Even small contributions are very welcome, and we ought to have many new members this coming year. Will you help?

The Secretary is very grateful to members who send in the yearly dues immediately after receiving the Annual Report. Much money has been spent in postage to remind members of their obligations. This ought to be unnecessary. If more convenient, the money for the remaining eight years may be paid at once. Additional copies of the Reports, copies of Ramabai's book, or any information concerning the work will be furnished gladly on application.

Respectfully submitted,
EMMA E. MAREAN,
Sec. Chicago Ramabai Circle.
3619 Ellis Ave.

Jan. 1, 1890.

Boston.—The Monday Club discussed the value of a simple liturgy in Sunday service. Some Unitarian societies have, within ten years, adopted responses, and an opening service; but the Monday speakers were unanimous only about one thing, viz., that they knew no form of service quite satisfactory to them and that they could not place the compiling of any simple liturgy in any hands but their own. Which statement means that each society in our denomination probably prefers to adopt its own form of service and to change it at pleasure. The spirit of devotion is certainly cultivated by vespers chant and response and easy conversation and as well by a simple morning liturgy. The rigid church exercises of the Puritans would to day seem austere.

—Christmas trees in Sunday-schools are now omitted here more than ever before. Pupils

seem better satisfied with some other entertainment in their vestry, or with contributing gifts for more needy children.

—Mr. Hale sends out a new Christmas story entitled, "They Saw a Great Light."

—At the A. U. A. room, 25 Beacon Street, there is now an unusually excellent assortment of denominational tracts. These, as every one should know, are offered freely to any applicant.

—The late Bureau Conference of Unity Clubs already has increased the activity of clubs in several New England towns. The proceedings were largely reported in some daily paper.

—At the conference of Unity Clubs held in the Unitarian building, Dec. 19, Rev. W. H. Savage in the chair, Rev. Edward A. Horton, of the Second Church, in the course of his remarks said: "We have a cause now; the chief focus of attention now are those matters which relate to the upbuilding of humanity; humanitarianism and not theological discussion. Now is our golden opportunity for doing our best work for our denomination and our church. Reason, righteousness and reverence are the three great words which sum up our work to-day; the reconstruction of the church until it shall be inclusive and not exclusive, as broad, and high and deep as humanity is. A pulpit that is not looking backward, but looking forward, and so speaks that the worshipers are led to look forward; that, too, is a part of our work. Continuity, development and fulfillment, these are the things we are striving for."

—It was voted to reduce the club membership fee in the National Bureau from \$5.00 to \$3.00 and to have an "individual membership" of "one dollar or more," giving voting privilege to such members. It was decided to ascertain whether permanent desk room could not be procured in the Unitarian building for the use of the Bureau. Rev. George W. Cooke of Dedham, Rev. E. A. Horton of Boston, Rev. Austin L. Garver of Worcester, Mrs. E. B. Fellows of Manchester, N. H., and Mr. T. A. Hutchins of Lawrence were appointed a committee to consider the establishment of a summer institute, after which the conference adjourned.

Kalamazoo, Mich.—The new Unity Club of this city issues a dainty programme for 1889-90—its first year's work. The object of the Club as stated is "to afford a free platform to all our towns-people for the discussion of questions of public interest." The meetings are weekly on Monday evenings. The work is divided into two sections, the "National" and the "Lecture Course." The former is designed to be a series of studies of social science as related to our own government and institutions. Among the topics embraced under this head are "Proper Suffrage Qualifications," "Election Reforms," "Our Jury System," "The Enfranchisement of Woman," "The Effects of Immigration," "The Indian Question," "The Future of the Negro," and "Our Public Schools." The closing evening of this series bears the unique title "Hobby-Riding," at which time it is proposed to give each participant five minutes to ride his own particular hobby, whatever that may be.

—The announcement for lectures is as follows: Nov. 25, "The Siege of Paris," Prof. Alfred Hennequin. Dec. 9, "Tombs and Temples of Egypt," Mrs. L. H. Stone. Dec. 23, "To California and Back," Pres. Clute, Michigan Agricultural College. Jan. 6, "A Visit to Hong Kong and Canton," Mr. E. N. Dingley. Jan. 20, "John Huss," Rev. J. Vila Blake. Feb. 3, "Japan and its People," Mr. Reitaro Takano, Tokio, Japan. Feb. 17, "Prejudice," Very Rev. F. A. O'Brien. March 3, "Naples and Environment," Rev. J. R. Effinger. March 17, "The City of Florence," Miss Charlotte J. Cipriani. March 31, "Features of German Life," Mr. Meyer Desenberg. April 14, "The Dark and Bright Sides of London," Rev. J. T. Sunderland. April 20, "Jean Francois Millais" (illustrated), Rev. J. L. Jones. The series will close with a banquet April 28. The pastor, Miss C. J. Bartlett, is President of the Club. The Society at Kalamazoo is united and prosperous under Miss Bartlett's ministry. It has already subscribed nine hundred and fifty dollars to the "Permanent Fund" of the Western Unitarian Conference and the returns are not yet all in.

Milford, N. H.—Since the dedication of the beautiful stone church here, the society has been growing in numbers, under the ministrations of Rev. Solon Lauer. The Sunday-school held a Christmas concert on Sunday eve, Dec. 22, and on Tuesday eve. there was a Christmas tree in the vestry. When the pastor and his wife returned to their home from the exercises on Tuesday eve, they found a most pleasant surprise awaiting them. In their absence some good friends had taken possession of the house, and in a short time had wrought a notable change. A beautiful new carpet had been put down in the parlor, and the eyes of the astonished couple rested on a large arm chair, upholstered in hair-cloth, an elegant spring rocker, finished in olive-green crushed plush, a walnut library table, with crimson felt top, surmounted by a beautiful lamp of eighty candle power. Mr. and Mrs. Lauer had been favored with numerous presents from the Christmas tree, and were quite overpowered by this unexpected donation. As the surprised couple entered the room, a number of friends, who had been awaiting their return, rushed in and made the air ring with laughter. The event was planned and most admirably conducted by the ladies of the parish, who, with those who aided the en-

terprise, were tendered the earnest thanks of Mr. and Mrs. Lauer on the following Sunday.

La Porte, Ind.—The Western Secretary, John R. Effinger, spent Sunday, Dec. 29, at La Porte, the guest of Mr. and Mrs. Ralph Davidson. He preached in the morning and evening in the Unitarian Church and met the Trustees of the Society in the afternoon. An earnest effort is being made to provide for the expenses of another year and to retain the services of Rev. Mila F. Tupper, who has had charge of the pulpit for the last three months. The interior of the church has been made attractive with new carpeting and pulpit chairs and fresh paper on walls and ceiling, and the signs of growing interest are encouraging. The society has sustained a serious loss in the recent death of an esteemed member, concerning whom a correspondent sends the following:

—Mrs. Amand B. Crane, wife of Mr. B. F. Crane, one of the leading members and member of the Board of Trustees of the La Porte Unitarian Church, died Dec. 17, 1889. The funeral was largely attended and the services conducted by Rev. Mila F. Tupper. Mrs. Crane was a model wife and mother, and will be greatly missed by a large circle of friends.

San Francisco, Cal.—Pilgrim Sunday-school of the First Unitarian Church held its Christmas Festival Dec. 23, in the afternoon and evening, at Union Square Hall. At four o'clock began "games, marches and other good fun for the children." At six the Society for Christian Work served supper, and at eight was presented an operetta, "Santa Claus Land," written for the occasion, introducing a band of child Pilgrims from different lands in search of Santa Claus, who at last find the object of their quest. Following the pretty operetta came the distribution of gifts and dancing. The announcement leaflet bears at its head

"Since Christmas comes but once a year,
To be quite merry we'll not fear."

Alton, Ill.—Rev. Henry D. Stevens sends us his Christmas and New Year greetings in a neat folded card containing happy selections from scriptures old and new. The Unitarian Sunday School of this city, under the charge of its Superintendent, Mr. John S. Roper, celebrated Christmas in "a very unique and interesting manner," as reported in the *Alton Daily Telegraph*. After the usual Christmas service, with songs and carols by the children, a Christmas operetta, in three acts, entitled "Santa Claus at Home," was rendered by members of the school. After the play came baskets of oranges, candies and nuts. The exercises were most pleasing and satisfactory.

Jamestown, North Dakota.—The "Daily Alert," of Jamestown, Dec. 23, contains the following: "Rev. Helen G. Putnam has been delivering a series of sermons at the Metropolitan hotel building during the last three Sundays. She advocates the doctrines of the Unitarian faith, and her audiences are highly delighted with the ability and force of her discourses. Services will be continued until otherwise announced."

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The Home.

THE NEXT THING.

From an old English parsonage
Down by the sea,
There came in the twilight
A message to me;
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seems to me,
Teaching for heaven;
And on through the hours
The quiet words ring,
Like a low inspiration—
"Doe the nexte thyng."

Many a questioning,
Many a fear,
Many a doubt,
Hath its guiding here;
Moment by moment
Let down from heaven,
Time, opportunity,
Guidance are given;
Fear not to-morrow,
Child of the King,
Trust it with God—
"Doe the nexte thyng."

Do it immediately,
Do it with prayer,
Do it reliantly,
Casting all care;
Do it with reverence,
Tracing his hand
Who hath placed it before thee
With earnest command;
Stayed on Omnipotence,
Safe 'neath his wing,
Leave all resultings—
"Doe the nexte thyng."

Looking to God—
Ever serene,
Working or suffering,
Be thy demeanor.
In the shade of his presence,
The rest of his calm,
The light of his countenance,
Live out thy psalm;
Strong in his faithfulness,
Praise him and sing,
Then, as he beckons thee,
"Doe the nexte thyng."

—Unknown.

THE DUMB HERO.

It was not an hour after dawn, yet the great waiting-room of the Central Station was full. The soft morning air blew freshly through the long line of cars and puffing engines. A faint hum comes from without. It was the great city awakening for the day. A Scotch collie belonging to one of the emigrant groups, went from one to another wagging his tail and looking up with mild and expressive eyes full of good-natured friendly feeling. Children called to him, some students romped with him, the ladies patted his head, a poor negro in the corner shared his meal with him, and then he seemed to unite all these different groups in a common tie of good feeling. While all this was going on, a woman was washing the windows of some empty cars drawn on the siding, singing as she rubbed the glass. While her back was turned, her child, a little fellow about three years old, ran to the door of the door of the car and jumped down on the next track. Upon this track the Eastern Express was coming. Directly in its path was the babe; a hush of horror fell upon the crowd. Every eye turned in the direction, and then a low sob of anguish went up from the paralyzed people. The dog, with head erect and fixed eye, saw the danger, and with a bound and a fierce bark darted towards the child. The baby frightened, started back. The mother went on washing the windows and singing, as the huge engine rushed up abreast of her car. There was a crunching noise and a faint little cry of agony. Even strong men grew sick at the sound and turned away.

When they looked again, the baby was toddling across the platform, crowing and laughing, and the crushed dead body of the dog lay on the track. "Passengers for Pittsburg, Chicago and the West, passengers for Baltimore, Richmond and the South," so the cry went on, and the surging crowd passed out, never to all meet again in this world. But the faces of men and women were pale, and there were tears in the eyes of some. The poor negro and the millionaire; tottering old men, and frolicking boys had been helped onward, upward, by the friendly, cheer-

ful life and heroic death of a dumb dog.

Dare we assert that when the limp body, sacrificed to save the life of another, lay on the track, the heroic spirit that once animated it was quenched in to utter nothingness?—*Rev. F. M. Tood.*

THE ROYALTY OF CHARACTER.

Bishop Fowler, in one of his recent sermons, said: "After all, there is nothing in this world but character."

This great truth he illustrated by a graphic picture of the days of the war, when Lee and his generals met on one of the streets of Chambersburg, Pa., and after consulting decided to march to Gettysburg, instead of Harrisburg. A plain farmer's boy heard the conversation from a second story window overlooking the scene below, and then following the column to see that they took the road to Gettysburg, he hastened to a telegraph office and telegraphed to Governor Curtin, saying that Lee had gone to Gettysburg. Curtin sent for the boy, who was taken to him by a special engine, at the rate of ninety-five miles an hour. As they stood around him the Governor said:

"I would give my right hand to know that this lad tells the truth."

A corporal at headquarters knew the boy, and said:

"Governor Curtin, I know that boy. I lived in the same neighborhood, and I know it is absolutely impossible for him to lie! There is not a drop of false blood in his veins!"

In five minutes the news went to headquarters, and fifteen minutes from that time the troops were pushing towards Gettysburg. Character, said the Bishop, is the core on which the world turns. It is the pivot of destiny.—*Union Signal.*

A Pure Souled Liar.—An anonymous novel of life in the atmosphere of a Boston art school. The motive of the story is the renunciation made by a pure young girl, who sacrifices her own reputation to save a friend. Paper, 16mo., pp. 191. 30 cents.

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Browning's Women.—By Mary E. Burt, with an introduction by Edward Everett Hale, D. D., LL. D. Cloth, 16mo., 236 pages. \$1.00.

We can cordially recommend her little volume to not only individual readers, but to members of the Browning Clubs who are endeavoring to make a special study of the poet.—*Boston Transcript.*

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Dec. 29, 1889.

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